DOCUMENT RESUME

ED 144 347 FL 008 809

TITLE	People of Hong Kong: Building Bridges of Understanding.
INSTITUTION	Brigham Young Univ., Provo, Utah. Language Research Center.
PUB DATE	77
NOTE	28p.; Some parts may be marginally legible due to print quality of the original document
AVAILABLE FROM	Brigham Young University, Language and Intercultural Research Center, 240B-34, Provo, Utah 84602 ($2.00 plus $0.25 postage)
EDRS PRICE	MF-$0.83 HC-$2.06 Plus Postage.
DESCRIPTORS	*Autoinstructional Aids; *Chinese Culture; *Communication (Thought Transfer); Communication Problems; Cross Cultural Studies; *Cross Cultural Training; *Cultural Awareness; *Cultural Differences; Cultural Education; *Cultural Traits; Culture Conflict; Culture Contact; Instructional Materials; Non Western Civilization; Religious Differences; Sociocultural Patterns; Travel
IDENTIFIERS	*Hong Kong

ABSTRACT

The purpose of this communication learning aid is to help Americans become more effective in understanding and communicating with people of another culture. This publication discusses some differences encountered in Hong Kong in such things as food, laws, customs, religion, language, dress and basic attitudes. The first section describes the geography, history, politics and economy of the islands, the people, languages and religions. Themes of religious diversity and cooperation, family relations, courtesy and self-esteem are investigated. Social customs, travel and recreation and holidays are touched on. A bibliography is included. (CHK)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED144347

香港

Building Bridges of Understanding

People of Hong Kong

FL008809

Brigham Young University LANGUAGE & INTERCULTURAL RESEARCH CENTER Communication Learning Aid

The information in this Learning Aid was taken from many sources which were the best available to the editors at the time of preparation. Views expressed or implied in this publication are not necessarily those of Brigham Young University.

The editors have tried to present the characteristics of these people in an objective manner, without undue bias or emphasis. Where we have failed, we apologize for the erroneous impressions that may result and request that comments and corrections be sent to the Language & Intercultural Research Center, 240 B-34, BYU, Provo, Utah, 84602.

The editors are aware of the inherent dangers in using illustrations of a caricature nature since the style depends on distortion or exaggeration of features or mannerisms. The illustrations are intended to enliven the presentation, to make a contrast more graphic, and to help the reader visualize and retain a concept more easily. It is not implied that an idea presented by the illustration does reflect reality.

We appreciate and acknowledge the comments and contributions of various individuals and organizations in the preparation of this publication.

© 1977

Language & Intercultural Research Center
Brigham Young University

All rights reserved.
No part of this book may be reproduced in any form or by any means without permission in writing from the publisher.

Table of contents

INTRODUCTION.....1

AN "ISLAND" IN THE STORMY SEA.....2

PEARL OF THE ORIENT.....3

- HISTORY
- GOVERNMENT
- ECONOMY
- EDUCATION
- TRANSPORTATION AND COMMUNICATION
- THE PEOPLE
- LANGUAGE
- FAMILY
- RELIGION
- DIET

COMMUNICATING IN HONG KONG.....6

A PEOPLE TO GET TO KNOW.....6

CONFLICT OR ACCOMMODATION?: RELIGION.....8

WHO'S THE BOSS?: THE COOPERATIVE FAMILY.....11

NO COMMENT: FACE.....13

OTHER CULTURAL THEMES.....15

- CULTURAL PRIDE
- SOCIAL AND ECONOMIC PRESSURES
- A VERTICAL SOCIETY

WHEN IS A WAVE GOODBYE A WAVE GOODBYE?.....16

- GREETINGS
- VISITING
- EATING OUT
- GIFT GIVING
- GESTURES
- MEETINGS
- GENERAL COURTESIES

BREAKING LANGUAGE BARRIERS.....18

PLAID PANTS, SPORT SHIRT, HAT, CAMERA, AND SHADES.....19

- MONETARY SYSTEM
- PUBLIC TRANSPORTATION
- TELEPHONES
- HONG KONG HOMES
- RECREATION AND ENTERTAINMENT
- SHOPPING
- FESTIVALS AND HOLIDAYS

THE BEGINNING.....21

BIBLIOGRAPHY.....22

BEST COPY AVAILABLE

Introduction

The purpose of this Communication Learning Aid is to help you to be more effective in understanding and communicating with other people, especially those of other cultures.

It has been said that in some ways you are like all other people, like some other people, and like no other person. Like you, for example, people in Hong Kong would feel sad at a funeral, be amused at a good joke, and become irritated if bothered while trying to sleep. Love, anger, and fear are found to some degree in all humans. Desires to be accepted and to have peace of mind also are universal. However, different people possess different attitudes and values, with distinct patterns of behavior.

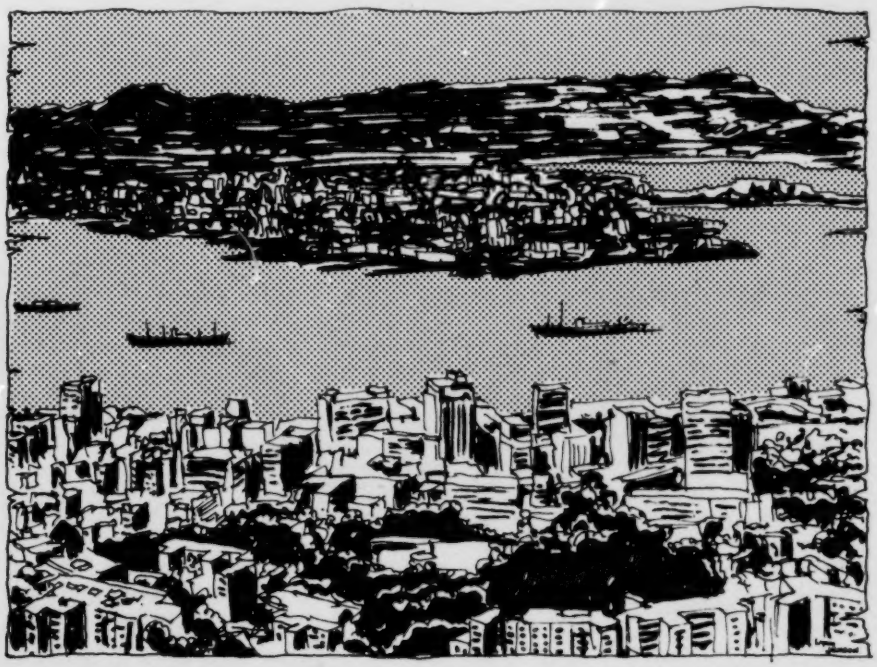
This Learning Aid can help you to communicate better with people who are like you in some ways and not like you in other ways. These ways are not necessarily right or wrong, better or worse; they may be just different, unfamiliar, and perhaps even offensive. This publication discusses some differences in such things as food, laws, customs, religion, language, dress, and basic attitudes which will be encountered in Hong Kong.

People perceive their relationships to those around them by thousands of subtle signs. Something as simple as knowing when and where to walk or sit is a "cultural cue." The loss of familiar cues when entering a new environment may produce strain and frustration. This cultural disorientation is commonly called culture shock. As one learns to communicate, judiciously using the new cultural cues, the severity and amount of frustration and disorientation are reduced.

This Learning Aid will provide tools to help you develop skills which, if successfully applied, will help you to communicate with the people of Hong Kong more effectively and make your association with them pleasant and meaningful.

The need to communicate effectively with persons from different cultural environments continues to grow. This Learning Aid has a basic emphasis of preparing you for actual experiences interacting and communicating with the people of Hong Kong in their environment and culture. Of course, you will enjoy and learn much from this Aid even if your opportunity for a first hand experience is limited. Learning about another country may be by study, instruction, or experience.

Learning how to better communicate with the people of another culture can also help you to become a more effective communicator with the people of your own culture.



An "island" in the stormy sea

The British Crown Colony of Hong Kong borders the Chinese Province of Kwangtung on the southeastern coast of the China mainland. Hong Kong consists of the two large islands of Hong Kong and Lan Tao, a portion of the mainland, and more than 200 smaller islands, which are mostly uninhabited.

Hong Kong is nearly 400 square miles in area, but because the islands are hilly and steep-sloped, the only significant land available for agriculture is located on the Kowloon peninsula.

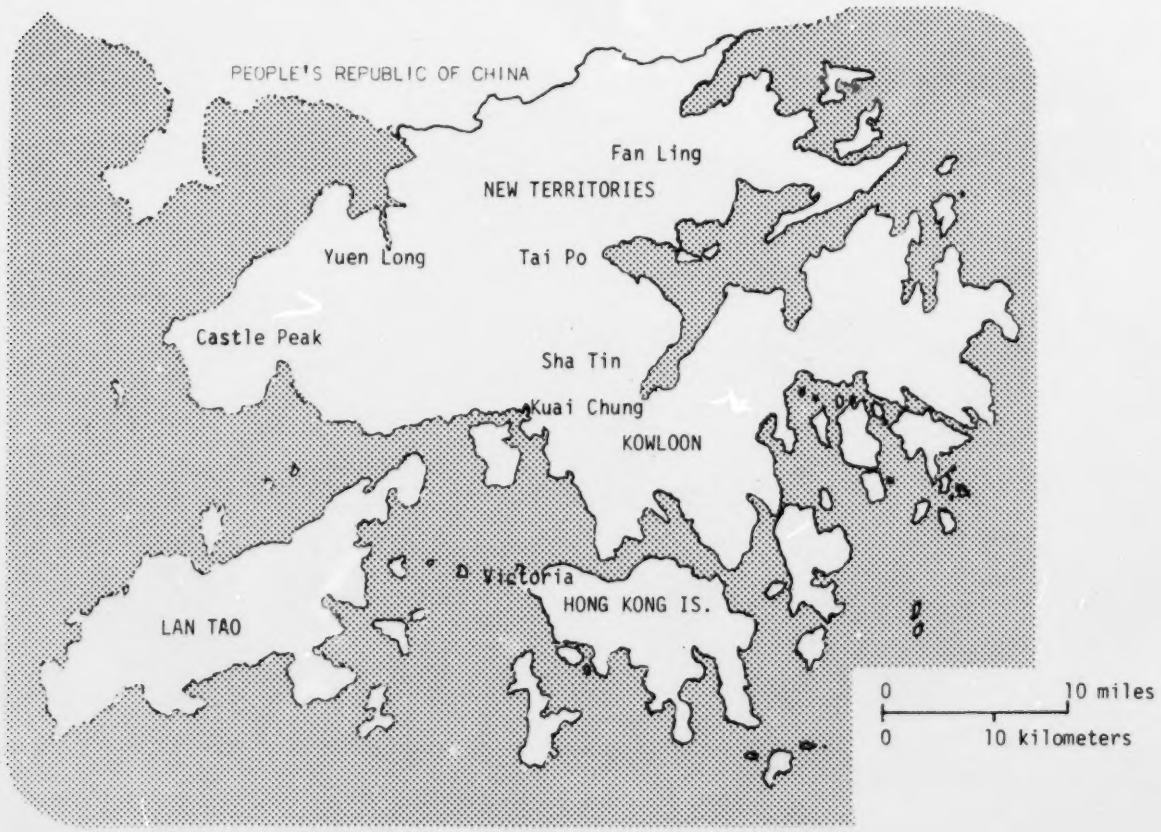
The cities of Victoria and Kowloon border one of the world's busiest harbors. In these cities is concentrated 92 percent of Hong Kong's population of four and a half million people.

The busy urban areas, with tiered skyscrapers overlooking the crowded harbor, actually account for less than 10 percent of Hong Kong's 400 square miles. The rest of the country consists of rolling hills and fertile valeys where villagers live and till the soil almost exactly as their ancestors have done for centuries. An overspill of industrial and residential growth is causing rapid development of new towns throughout these rural areas known as the New Territories.

Hong Kong's climate is mild. Summer is rainy with increasing humidity. Winters are chilly. Temperatures vary from a mean of about 58°F in February to 85-90°F in July.

Hong Kong is a colony of contrast and paradox. In its harbor, modern ships drop anchor, while red-sailed Chinese junks wind their way around the mammoth freighters. Urban Hong Kong includes drab resettlement areas and belching smoke stacks. While in the tranquility of the New Territories (the rural area in Kowloon) Buddhist monasteries, a pagoda on a lonely hill, a peasant behind a plow drawn by a water buffalo, and the carefully terraced hillsides are all reminiscent of another age.

The British lifestyle also is much in evidence. The visual charm of Hong Kong Island is largely due to the picturesque combination of Chinese and British influence.



Pearl of the Orient

When introduced to someone, the first question you may ask is, "Where do you live?" The next questions might be, "Where is that?" If further interested, "What is it like there?" is likely to follow. Asking these questions is an attempt to find similarities or to learn something new. Such conversation may be a stepping stone for increasing understanding.

Before you can best understand and communicate with the people of Hong Kong, you need to know what is important to them, their customs and attitudes, their personal lifestyle, and the national characteristics which influence their actions and values. Few things are more meaningful to a person than "home." Becoming familiar with the following facts about Hong Kong will help to orient you and remove some "fear of the unknown." It will also help you to begin to understand what is important to the people of Hong Kong. This, in turn, will become a basis for effective communication with them.

History

The British East India Company first established British trade with China in 1699, and until 1834 the company had a monopoly of British trade, which it carried on through the emperor's merchants at Canton. In 1839 the monopoly was abolished and the British Governor attempted unsuccessfully to negotiate a trading agreement with the Chinese.

The first Anglo-Chinese (or Opium) War (1839-42) ended with a treaty which opened five Chinese ports to British trade and ceded Hong Kong Island to the United Kingdom.

Hong Kong was to act as a base for coordination and protection of English commerce with the other Chinese ports then open to foreigners. Another treaty, signed in 1860, added the Kowloon Peninsula and Stonecutter's Island to the colony. In 1898 the New Territories were leased to the British for 99 years, bringing Hong Kong to its present size.

Declared a duty-free port in 1841, Hong Kong continued to be ruled by Great Britain until it was occupied by the Japanese during World War II. In the confusion following the end of the war, England was able to reestablish its rule by maintaining a stable economy and offering efficient administration.

The People's Republic of China supplies much of the colony's fresh food and water and views Hong Kong as a valuable source of foreign exchange and international contact.

Government

The Governor of Hong Kong, appointed by the Queen of England, is head of the colony's government. The Executive Council, an advisory body, traditionally includes members of the Chinese and Portuguese communities.

The Legislative Council (Legco) is presided over by the Governor. Legco enacts legislation and approves the budget. Hong Kong's judiciary is independent of the executive and legislative organs of the government.

Hong Kong's foreign relations are the responsibility of the British government, but the Hong Kong government has been granted considerable autonomy in commercial relations. The Hong Kong government contributes to the support of the British Armed Forces and maintains the Royal Hong Kong Police and an auxiliary defense force.

In 1967, Hong Kong communists began a violent campaign against the British authorities, which the government successfully curbed. Since that time, there has been no political unrest in Hong Kong.

Some Hong Kong Chinese resent the British caretaker government, but most people are indifferent. The government advocates an extreme "laissez faire" economy and is tolerent of all political philosophies.

Economy

Hong Kong is a free port and an international trading and banking center. Because less than 14% of Hong Kong's land is arable and because virtually no natural resources are available, the colony has always been dependent on foreign trade. Since the Korean conflict, Hong Kong has become a center of light manufacturing and related industry. The largest industry is textile manufacturing. Other exports include plastic toys and flowers, radios, and electronic components.

In recent years, a large tourist industry has been developed. Since 1960 the number of visitors to Hong Kong has steadily increased.

The colony's economic growth has been stimulated by the government's laissez faire policy of minimal intervention in the economic process, low taxes, and a conservative fiscal policy.

The majority of employment opportunities in Hong Kong are in industry. But even so, there is a shortage of skilled labor. Only 5% of the working force is engaged in agriculture, forestry and fishing. A large part of the employment force are engaged in commerce, trading, and commodity services.

Education

Education is seen as an avenue to above-average employment, social mobility, wealth, and general success.

Because education is so important to success, great individual and family sacrifice is made to provide an education for a family member.

Primary education has been compulsory since 1971. But secondary education is neither compulsory nor free. High school entrance examinations are very difficult and the student's dream is to go to an American or European university. The enrollment of the two government universities is limited and students are selected through strict matriculation exams.

Hong Kong is seen by the young Chinese as a springboard to brighter economic and social opportunities elsewhere in the world. A relatively large number of students from Hong Kong study abroad, but once educated they often do not return to Hong Kong.

Transportation and communication

Taxis are inexpensive and plentiful. Buses are the most convenient mode of land transportation in the colony. A harbor tunnel links Kowloon and Hong Kong Island. A subway system is nearing completion.

The Kowloon-Canton Railway provides excellent access to the New Territories. A tram line runs along the north side of Hong Kong Island. Ferries are also available to all of the outlying islands.

Hong Kong has an efficient domestic and international telephone and telegraph service. Television is available in both English and Chinese. The government operates a radio broadcasting station which transmits in English and four Chinese dialects.

The people

Hong Kong is the most densely populated area in the world. Its 4.5 million people are crammed into 62 usable square miles, making the population density ten times that of Tokyo, Japan.

The majority of the population (over 98%) are Chinese; yet in smaller numbers many nations

of Europe and Asia are represented. Although Hong Kong society is based upon Chinese cultural traditions, the city's history and position at the crossroads of East and Southeast Asia have given it a cosmopolitan appearance.

Western culture plays an important role in the Hong Kong community. The predominantly Chinese culture has incorporated some elements of British and American ways of life, particularly among upper and middle class people.

Language

The major Chinese dialect spoken by almost all Hong Kong people is Cantonese, which is the language of Canton City and Kwangtung Province, from which most Hong Kong inhabitants have migrated.

Spoken Cantonese is very different from Mandarin, the dialect most often studied in the West. However, all dialects of Chinese are written with the same system of characters. Newspapers in Hong Kong can be read in Chinese by people from Peking, Taipei, or Shanghai.

English is the official language of government and business. Road signs, telephone directories and other information signs are printed in English as well as Chinese. The further one ventures from the urban center, however, the less English is spoken.

Both languages are used in the educational system with the possibility for students to pursue their higher education in either tongue.

Family

Families in Hong Kong were traditionally quite large and it was not uncommon for grandparents and other relatives to live in the same household. Today, however, families are generally small, with fewer relatives living with the family.

There is not much overt display of affection, but a deep-rooted family unity and feeling of obligation exists. Family members will agree rather than cause disunity in the family. (See Theme 2.)

Some marriages are still arranged by the families involved. However, those families usually arrange for the boy and girl to see each other and date instead of requiring them to marry without knowing each other.

Women generally work for lower wages than men. Most older women play the traditional role of wife and mother, but with greater freedoms to circulate in general society.

Religion

The Hong Kong Chinese may hold beliefs in more than one religion at the same time, believing that all religions can co-exist harmoniously. Eighty-eight percent of the people of Hong Kong practice various degrees of Confucianism, Buddhism, Islam, Hinduism, Taoism, and ancestor worship, with Buddhism having the most adherents. There is a high degree religious diversity even among members of the same family.

Twelve percent of the people are Christian, divided equally between Catholic and Protestant. Some of the older established Christian organizations (Catholic and Anglican particularly) sponsor excellent and prestigious schools. Often the prestige of a Christian denomination in Hong Kong parallels its capacity for beautiful buildings and large, well-equipped schools.

Diet

Hong Kong offers a wide variety of cuisine. French, Malaysian, Indonesian, Korean, Vietnamese, Japanese and Russian restaurants compete with Chinese ones.

Hong Kong is a gourmet's paradise. Yet simple Chinese fare is the main diet because the majority cannot afford the luxury of expensive foods.

Communicating in Hong Kong

As you anticipate an experience in a culture different than your own, you no doubt expect certain communication problems. The mistake most of us make is to assume that our problems in communication stem only from language differences and that the problem can be resolved by appropriate language training.

However, verbal communication comprises only a portion of the total communicative process. There is mounting evidence that nonverbal cues, which are often too subtle to even be conscious, often communicate far more than words. So, considering communication in a broader sense, the difficulty is not limited to a verbal language barrier. Communication involves ideas, images, and symbolic meaning. Communication problems arise when life experiences and cultures of the communicators are not the same.

The sections that follow will cover the following important facets of communication:

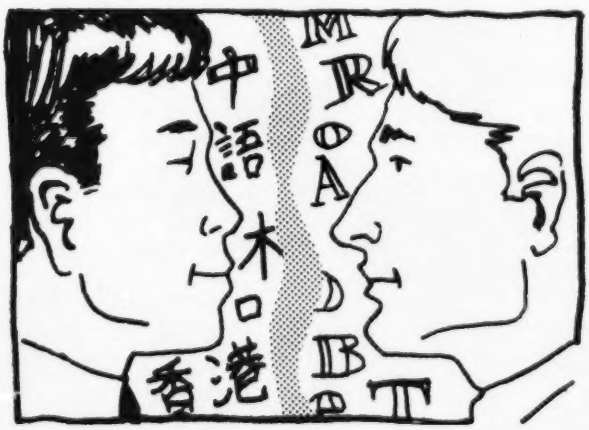
* How and why people think and act the way they do
* The language itself
* Nonverbal communication
* Behavioral do's and don'ts
* Making daily interaction easier for you and the people of Hong Kong

A people to get to know

Apart from "places to go and things to see," there are "people to know" in Hong Kong. Communication goes much deeper than language. Behaviorisms, ways of thinking, and manners of living also relate to communication.

Hong Kong is usually thought of as part of East Asia, or the Mysterious East. Most Westerners tend to think of the people of these lands as "inscrutable" and therefore impossible to understand. There are a great many differences between Chinese and Americans, to be sure, but the Chinese are by no means impossible for you to understand.

Individuals in every culture use various devices to disguise their true feelings and attitudes in some situations. The difference between a Chinese and an American is that each uses a different system of expressing or disguising his emotions in order to be accepted in his own culture. Furthermore, some emotions are properly shown in one culture that are not proper in another. For example, a Chinese may show his affection for a member of his own sex by publicly holding hands or by other physical contact, but public contact between opposite sexes is uncommon. In the United States exactly the opposite is true. Members of the same sex do not hold hands at all, and opposite sexes may quite properly hold hands in public.



Because there are so many differences between the American and Chinese cultures, and because the Chinese have a highly developed system of etiquette designed to protect the honor of the individual and his position in society without bringing offense to others, it is very difficult to portray accurately the national character of the people of Hong Kong.

In every culture certain feelings or assumptions influence how the members of that culture act and determine what value they place on certain things and ideas. Descriptions of these feelings and assumptions are here called <u>themes</u>.

Themes are a way of discussing a culture by using examples of behavior and attitudes. For example, Americans seem to believe that it is admirable to do well in business and to become wealthy. This theme is illustrated by the fact that Americans generally put forth much effort to improve their social and economic status, and they treat the wealthy and successful with great respect.

On the other hand, the Asian cultures have traditionally believed that the most admirable

trait is wisdom, and they revered those who were older and wiser or who were better educated. Today, Western economic values increasingly influence Asian cultures, creating expectations of increased prestige and influence gained through the acquisition of wealth.

Knowing the characteristic assumptions of the culture makes it possible to predict how the members of that culture will act in situations that involve the theme. For instance, Americans are a time-conscious people. They believe that promptness is very important and that tardiness is an indication of indifference and inefficiency. However, in countries where the pace of life is less hectic, the concept of the importance of time is quite different. People from such cultures may be confused by the American who always seems to be in a hurry, who expects others to be on time for appointments, and who apologizes for being a couple of minutes late.

A special exercise is used to illustrate these themes. First, a lifelike situation is presented in which a person like you is in a frustrating or embarrassing circumstance. Inherent in the situation is an underlying way of thinking or doing (a theme) that is part of the Chinese culture. As you read each incident, identify the theme. Try to imagine the other circumstances in which it might occur.

Next, the theme will be discussed as it relates to cultural concerns. Finally, another situation and a variety of possible reactions will

be described. Using what you have learned from your study, you are to choose one reaction. The various alternatives are then discussed.

Several significant, general cultural themes found in the Chinese culture in Hong Kong have been chosen. It is important to remember, however, that Western culture has a great influence in Hong Kong Chinese society. Those Chinese businessmen and merchants who have frequent contact with Westerners are able to accommodate the differences in culture and adapt their methods of communication to conform to the Western way of thinking and conducting business. But since you will encounter others who are less familiar with Western ways, the insights provided on the following pages should help you understand some aspects of Chinese culture that are unlike American patterns.

Theme 1

Conflict or accommodation?

Mr. Lei had been born in the United States of Chinese parents. He now represents an American firm in Kowloon. Mr. Wong, a close Chinese friend and business associate died, and Mr. Lei invited Mr. Wilson, who had also worked closely with Mr. Wong, to attend the funeral with him.

At the funeral parlor, they saw members of Mr. Wong's family dressed in white sack cloth, the Chinese color for mourning. Most of what was happening at the funeral home was strange to Mr. Wilson.

Buddhist and Taoist priests were present to attend the relatives and the deceased, performing traditional chants, prayers, and other rituals. They often performed their duties simultaneously, and together they worked with relatives and friends to assure a place of rest and peace for the departed.

Mr. Lei and Mr. Wilson noticed that as friends and family came to pay their respects, each bowed before the family altar and burnt special religious currency. This, Lei explained, was to appease the greed of the devils and keep the departed from an experience in Hell.

Mr. Wilson was bewildered. Such an effort by several religious sects would be most unusual in the United States. How, he wondered, could the family be satisfied with the various beliefs in evidence at this funeral? He mentioned his confusion to Mr. Lei. "What was Mr. Wong's religion?" he asked. "Don't Buddhist, Taoist, and Confucian practices conflict just as various American religions reflect a variety of beliefs? How can the family put up with all this confusion in doctrine and ritual?"

Religion

Religion in the Chinese culture is part of the fabric of family and social life. Though each religious school of thought was originally separate, the Chinese believe that all religions can co-exist harmoniously because their final aims are approximately the same.

In the Western world there must be logic, consistency, and organization in music, art, and theology. Christian missionaries have mistakenly assumed that the Chinese are bound by "universal" concepts of law, logic, and order. They may believe that a person either accepts certain principles or he does not, and that he repudiates all concepts which contradict those he accepts.

In China, however, philosophy and religion has made no claim to possession of exclusive truth. One can be Buddhist, Taoist, and Christian at the same time. Often Christian converts retain their Buddhist altars and continue the practice of offering prayers to their deceased loved ones. This they do with no feeling of guilt or disloyalty. In a Hong Kong temple will be found folk gods, Buddhist dieties, Taoist spirits, and forms of ancestor reverence, all under one roof.

The foundation of Chinese religious philosophy is the idea of regularity and order. In ancient China, this preoccupation with universal order, and the related concepts of harmony as it affected human destiny, was reflected in the conformity of Chinese villagers to guidance by the lunar calendar, reliance on individual horoscopes, and respect for various types of divination.

In modern Hong Kong many of these practices still exist. They are particularly observable during holidays and festivals. Hong Kong Chinese are influenced in their religious practices by ancestor worship (or ancestor reverence), Confucianism, the importation of Buddhism from India, and the rise of native Taoism.

Westerners are generally accustomed to religions which function as organizations, with specific congregations, proselyting efforts, and other formal auxiliaries and activities. It should be noted that the Oriental philosophies described below represent a way of life and system of thought which influence the daily life of the Chinese people. Although specific rituals are traditional, no formal organization exists in the sense of a specific "church" or "religion" in the Western pattern.

Ancestor Reverence

Seven hundred years before Confucius (500 B.C.), the Chinese were already practicing a form of the present day ancestor reverence. Throughout traditional China were ancestral halls, or temples, in which were housed family histories and genealogies. On special holidays and other occasions, food was placed on altars set with candles and incense and the Chinese knelt in remembrance of their ancestors.

Even today it is rare to find a Chinese home in Hong Kong which does not have some visible remnant of this ancient practice. Most families have small, red wooden altars set with incense sticks, and on the walls nearby are hung sketches of the deceased. The ancient rituals are still performed and the respect for the aged, a basic principle of this practice, is evidenced by the dirth of "rest homes" in Hong Kong, and the many grandparents living with their children in the place rightfully accorded them by thousands of years of tradition.

Confucianism

Confucius collected and organized ancient Chinese ideas and beliefs. He promoted his well-defined doctrine of morality regarding human relations. Confucius believed that through education and discipline man could become "superior."

His most far-reaching contribution, applicable to all Chinese, was the defining of familial morality and responsibility. The Confucian ideal dictates that the prestige, education, wealth, or reputation of any family member is a direct reflection on all other family members. Effort is not "individualistic" among Chinese. Achievement is for the progress and happiness of the whole family unit.

As can be seen, Confucianism is more a set of moral and social guidelines than a religion as Westerners define it.

Taoism

Taoism is a religion native to China. Its philosophy teaches the strength of weakness, the winning quality of humility and the danger of overconfidence.

Anciently, Taoism provided the masses of agrarian Chinese peasants a hierarchy of gods and goddesses, demons and devils, chants and prayers. Today the Taoist priest is recognized for his superior powers to deal with the underworld and is still called upon to exorcise evil spirits and to aid the deceased in passing safely from earth life into heaven.

Buddhism

Buddhism came to China from India in 63 A.D. Buddha taught that sorrow in life is a result of man's bondage to desires. Buddhism emphasizes a continuous struggle to overcome the flesh and attain repose of spirit. Transmigration of the soul or reincarnation is taught. The belief that in numberless existences we appear in other forms accounts for the respect for all living things and the vegetarian diet of many Chinese Buddhists.

Though many people in Hong Kong consider themselves Buddhists, there are few active converts to Buddhism. But the meditative quality of Buddhism is often apparent among the people as they demonstrate a capacity to relax and relish their leisure moments in a way foreign to the West. Buddhist monks are always present at traditional funerals. The Buddhist hell, interestingly enough, has been elaborately built upon a Confucian framework and is today the most common concept of the netherworld shared by most Chinese people.

Time to test yourself

Siu-mei is a teenager. Like most Hong Kong Chinese, her parents observe the traditions of the Oriental religions discussed previously.

What repercussions, if any, would you expect from Siu-mei's family if she were to convert to a Christian religion?

1. Because Siu-mei converted to Christianity, her parents disowned her. A Chinese Buddhist has no toleration for other religions.

2. Before joining the Christian church, Siu-mei talked the matter over with her father, who tried to dissuade her from taking such a step. After much pleading on Siu-mei's part, her father granted permission. Ill feelings existed thereafter between them, but complete communication was not cut off.

3. Religious conversion is a personal matter in China. The parents felt that their daughter's decision was both practical and wise. They recognized that different generations and circumstances might require a different type of spiritual guidance, but spiritual guidance, wherever it came from, was a good thing. Chinese are very tolerant of other religions. Familial harmony is more important than ideological differences.

SEE BELOW FOR DISCUSSION

1. This would be unlikely. Such behavior on the part of a parent in the present age would be considered extreme.

2. This is a possibility. But especially if the convert is the eldest son, it is unlikely that he would go against his father's wishes in this matter. Someone who is determined to make a change such as this may join the other religion without informing the family, and then continue observing the Buddhist practices along with his new religious observances.

3. This could occur in a family that is more Westernized. The older generation has adapted to the probability of the youth becoming Christians. There is a tradition of religious tolerance in China which Western people find disconcerting.

This is not to say, however, that it would be easy to convert the parents to Christianity. They would probably feel that Christianity is too strange and complicated to understand fully. It is a "foreign" institution and joining a Christian church would show disloyalty to Chinese tradition. And besides, those aspects which they agreed with they could build into their lives without going through the process of giving up Buddhist beliefs and joining a specific church.

Theme 2

Who's the boss?

Kathy was the daughter of an American businessman who supervised the establishment of a new business in Hong Kong. Her family lived in Hong Kong for a year. Some of the first friends she made were Lai-jan and her sister Lai-jyu.

When she first visited their home, she was prepared to see a rather small apartment. Overcrowded conditions seldom offered very spacious housing, even to wealthy families.

The Chan family fared better than most, and their apartment, though somewhat cramped, was decorated tastefully and accommodated the family of six.

Kathy was introduced to Mr. and Mrs. Chan and to a younger brother, Chi-lai. Also living with the family was Mr. Chan's father.

One of the adjustments Kathy had to make to Chinese culture was the influence the parents exercised over the decisions of their children. The grandfather was also greatly respected and his opinion was frequently sought by his adult son.

Kathy was impressed with this patriarchal influence when Lai-jyu wanted to marry a young man of whom her father objected. Lai-jyu's efforts to convince her father that the man would be an acceptable husband did not change his mind.

Finally, Lai-jyu talked with the grandfather about her desire and won her grandfather's approval for the match. To Kathy's surprise, when the grandfather told Mr. Chan that Lai-jyu should be allowed to marry the young man of her choice, Mr. Chan conceded to the elder's opinion and allowed the marriage to take place.

The cooperative family

Although it is true that the way the members of the Chan family perceived their relationships to one another may not be typical of United States families, it is characteristic of many Chinese families.

In Hong Kong the family is very often made up of more than just father, mother, and children. It usually includes grandparents, and occasionally cousins, aunts, or uncles. This type of family has been described as the "extended family."

The ideal of the extended family has permeated all of Chinese society. This Confucian standard, with many generations living under a single roof, was often the exception because of economic limitations.

The closeness of a Chinese family is not demonstrated by the show of love and affection considered common in American families, but is evidenced by a very deep-rooted unity. All family members are immediately involved in helping each other achieve. This attitude has roots in the Confucian philosophy which emphasized the importance of the family as a unit and the family member's role, not as an individual, but as part of the larger group. The Western observer cannot help but sense the strong family relationships and singularity of purpose resulting from this sense of obligation to family.

Most Chinese students are in school because of the sacrifice of their families. Lack of free schooling in Hong Kong makes it necessary for many families to unitedly aid in the payment of tuition for family members attending school. A

student is reminded in many ways about the value of educational opportunities, sacrificed for by other family members. Even if the family is wealthy and there exists no financial strain, the traditional familial and social pressure to excel scholastically in order to further or preserve the family's social and economic status is just as significant.

All institutions with which any member of the family is affiliated affect all the other family members. A person in a position of influence or leadership considers it his obligation to improve the condition of his relatives.

The Hong Kong family unit, because of the predominantly urban nature of the colony, and due to the western lifestyle occasionally imposed upon it, appears similar in many ways to its occidental counterpart. In the more cosmopolitan sections, one can find American and European-educated Chinese who raise their children very much as do Westerners, allowing similar freedoms, with far less traditional practice. The extent of authority possessed by parents and grandparents has somewhat diminished with the conflict of Eastern and Western value systems.

But no matter what their background or experience, Hong Kong Chinese still cling very naturally to many traditional values. Honoring parents, providing economically for aging parents, exhibiting traditional attitudes among family members, and paying proper reverence to departed ancestors is still very much a part of everyday life. The individualistic ideal of the Western world has not yet replaced the cooperative family ideal among the Hong Kong Chinese.

Time to test yourself

Kai-wing, the oldest son in the Fong family, has just graduated from high school. Because he is the oldest child and due to the financial circumstances of the family, his father has requested that instead of going to college, he must find work in order to help pay for the education of the younger children.

From what you have learned of Hong Kong family life, what would most likely be Kai-wing's reaction?

1. Being the oldest child, Kai-wing realizes that his first responsibility is not to himself, but to obey his father and provide educational opportunities for his younger brothers and sisters.
2. Kai-wing, being the oldest son, realizes that his position gives him the right to take issue with his father's authority about such a serious matter. After debating, he and his father agree that the younger children's education is not as important as Kai-wing's, and that the family, including his two younger brothers, should go to work and help their father provide a college education for the eldest son.
3. Kai-wing, being the oldest son, feels no responsibility to other family members. He denies his father's wish, departs from the family and finds a job in order to save enough money for his own college education.

SEE BELOW FOR DISCUSSION

1. This is the most likely answer. Even in modern Hong Kong the non-individualistic attitude still prevails in most families. For the oldest child, the responsibility for sacrifice is greatest. It is not unusual for personal goals to take a back seat to the total family goal. In many Chinese families, the oldest child or older children have sacrificed in this and other ways for younger brothers and sisters.
2. This kind of behavior may occur. Traditionally, a child would never take issue with the patriarch's decision. In modern Hong Kong, where tradition has broken down to some degree, the oldest child, with strong desires for further education, may try to obtain some degree of compromise. It is not likely that father and son would agree to sacrifice the hopes of the other family members in order to help the oldest one, especially when the other children are on their way to a similar goal.
3. For this to occur would be very unlikely. The influence of tradition among most families has not broken down sufficiently to warrant such individualistic behavior, especially on the part of the oldest child.

Theme 3

No comment

Mr. Jones found Mr. Au discussing the new program with the teachers Mr. Au supervised. "Since you're discussing this aspect of the program now," Jones interrupted, "let me mention this one area where problems keep coming up." Jones then proceeded to explain why Mr. Au's methods had not been successful.

But even as he spoke, Jones sensed a strained silence. Mr. Au appeared extremely uncomfortable, and the teachers meeting with him left the room quickly.

Mr. Jones was becoming exasperated. He had been sent to assist the new teachers in implementing a new program for the school and to help them overcome any problems they encountered. But so far his efforts to help had seemed unsuccessful. The teachers, who had been so friendly and hospitable when he first arrived, now seemed reluctant to discuss their concerns with him.

"Why did they ask me to come help them if they won't take my advice?" he wondered.

Face

Mr. Jones is trying to be very conscientious about fulfilling his responsibility. But although his recommendations may be valuable, he is unknowingly offending the Chinese by his way of giving advice. Mr. Jones wanted to help Mr. Au, but instead he alienated him by causing him to "lose face."

"Face" may be defined as the individual's morale, self-esteem and his general good feeling. It is important that his face or his reputation be preserved at all times. This places great emphasis on preserving the good feelings of everyone at all costs. Because of this emphasis on feelings and appearance, it is often more important that things appear well than that they actually <u>be</u> well. In other words, it may be considered a severe breach of courtesy to upset a person's feelings.

Authority is respected and one whose role designates him as the leader or superior in a situation will be shown the utmost consideration. Although Mr. Au's methods may need improvement, Jones should have sought a private interview with him, where he could tactfully suggest the need for change. Instead, Jones caused Mr. Au to lose face by "accusing" him in front of his colleagues of not doing his job properly.

Chinese tend to think more in terms of their duty as prescribed by their role (as father business leader, etc.) rather than their own feelings and desires. One loses face who fails to accept his responsibilities and fulfill them as expected.

These social relationships in Chinese society are further discussed on page 15 ("A Vertical Society").

Hong Kong Chinese are very tactful in their dealings with other people. When something displeases them, they make their feelings known indirectly in a way that will not injure a friendship which they cherish. Circumlocution is usually an effective means of broaching potentially unpleasant subjects and preserving face. In Hong Kong, in most instances <u>how</u> you say something is more important than <u>what</u> you say.

Rituals of courtesy, indirection, and formality in both behavior and dress protect the individual's honor and privacy. Chinese also show reserve in telling where they are going, or what they are doing, thinking, or planning. Traditional Chinese consider the unrestrained disclosure of this information a sign of weakness and vulgarity.

In any country, diplomacy is the key to all human relationships. The simple respect for the age and dignity of man should always take precedence. The Chinese have a great respect for the refined and well-mannered gentleman. If a visitor to the Chinese culture in Hong Kong will treat those he meets with genuine kindness and respect, avoiding altogether a condescending or big-brotherly attitude, it is highly unlikely that anyone will be offended.

Time to test yourself

Bob is in charge of a task force at work. He wants to organize the others who will assist him. He visits with each one to see if they can attend an orientation meeting after work. Mr. Lai seems reluctant and mentions he isn't sure if he can make it or not.

"Now, Mr. Lai, this is very important. Will you be at the meeting?" Bob asks.

Lai smiles and says that he will come if he can.

"Come, Lai," Bob persists. "You're a bachelor and surely can spare a few minutes. What are you doing after work that's so important?"

Lai is silent.

What can Bob do to be sure Mr. Lai attends the meeting?

1. Continue to apply a little more pressure. "Don't tell me you can't change your plans. This is really important. You'll be there, won't you?"
2. Let Mr. Lai know his evasiveness annoys you. Perhaps he doesn't see that his stubbornness is upsetting you.
3. Calmly explain the purpose and importance of the meeting. Urge him to attend, but if he resists, don't force the issue.
4. Do nothing to press him further. Maybe Bob should consider someone else for the job.

SEE BELOW FOR DISCUSSION

1. Pushing someone into a corner is sure to mean that both individuals will lose face--Bob because of his aggressiveness, and Mr. Lai because his attempt to gracefully evade the situation has been thwarted.
2. The Chinese would rather negotiate a settlement than become upset or angry. Human relationships seem more important to them than winning. Expressing your anger may lead Mr. Lai to cooperate with your plan, but again both individuals have lost face.
3. A wise tactic. If Mr. Lai is trying to find a graceful way out, let him take it rather than forcing the issue.
4. While Bob is not getting the cooperation he wants at the moment, to overlook Mr. Lai completely would cause doubt about his abilities. Perhaps another meeting could be arranged in order to give him another opportunity to participate.

Other cultural themes

Cultural pride

China is one of the world's most ancient civilizations. Her contributions to the world, the concept of the family, and the old and wisely held beliefs of superiority, have not been forgotten by modern Chinese. To be Chinese is felt to be an honor, the heritage of thousands of years of culture and religion. When China exploded her first nuclear weapon, all Chinese rejoiced, some more silently than others, not because of a Communist achievement, but because of a Chinese achievement. Politics have always taken second place to pride in the culture itself.

All Chinese love China, their homeland, although they may not love the Communist leadership. The whole core of this love and pride goes back to their land--the birthplace of an inextinguishable way of life. It is a pride deeper and older than nationalism. It is far removed from politics and government. In fact, the Chinese are often indifferent to politics, as long as the rulers are Chinese. Hong Kong people recognize the British as foreigners even though they may favor the democratic government.

This national and recial pride is less overt than its western equivalent. Very often the attitude of deference and quiet kindness Westerners receive at the hands of the Chinese is misinterpreted as an attitude of inferiority. Actually, the Chinese may give a visitor undue attention, not because they think he is superior, but because they think he's peculiar in that he is not Chinese.

Social and economic pressures

Hong Kong, though largely a Chinese city, is not considered home by most of the people. Many were born in other parts of China, principally in Kwangtung Province. Some came to Hong Kong in search of political asylum. Others hoped to find greater mobility and opportunity. So Hong Kong is viewed as only a temporary place from which one can move on to something better.

There are many reasons the Chinese inhabitants of Hong Kong regard it only as a temporary home. One reason is the insecurity the people of Hong Kong feel because of the location of their colony. Standing on the border of China as they do, they feel the constant threat of Communist occupation.

Many Hong Kong citizens emigrate elsewhere because upward mobility in Hong Kong social and economic spheres is difficult, except among the minority upper classes. Outward mobility, on the other hand, is a more likely means of advancement. Great pressure is placed on the young by family members and by society to advance in this way. For most people, education opens the doors to outward mobility.

A vertical society

In the United States, organizational structure tends to be "horizontal", emphasizing cooperation among equals: committee action, family togetherness, and egalitarianism. In Asia, where social stratification has been the rule for many centuries, meaningful relationships as well as patterns of thought have been more vertical and authoritarian.

The social relationships in Chinese society are the result of historical precedents. Proper interpersonal relationships are the foundation of Chinese Confucianism. Confucius outlined a number of roles that exist in society. The Chinese consider it their obligation to understand the role which their status imposes on them and to fulfill the expectations of that role in an honorable, respectful manner.

Oriental philosophy views existence as a whole made up of many parts, rather than as a conglomerate of many individuals. Man is "one with the universe." Because identification with natural and social harmony is a watchword in Chinese life, nonindividualism is a basic attitude in Oriental philosophy.

Groups are the most important units in Chinese society. The individual is important only through the prestige of the group with which he is affiliated. The group involvement must be a reciprocal relationship, however. In return for their loyalty to the group, Chinese expect complete support and loyalty from the group, whether it be in a business setting, in school classes, athletic groups, or in the family.

The age of an individual, his education and family background will determine to a degree the influence he has on those with whom he works. The loyalty he receives as a leader or superior will be largely determined by his "position" in a pre-conceived set of social priorities. His potential as an "individual" has little meaning without the proper credentials.

When is a wave goodbye a wave goodbye?

As you prepare for your experience in Hong Kong, you may think you can get along with hand signals and other gestures until you learn to speak the new language. Unfortunately, there are few facial expressions that mean exactly the same thing throughout the world. In some countries there are similarities to gestures and expressions used by Americans. However, most likely you will find your natural communication cues being misunderstood or misinterpreted. Of course, the Chinese are very tolerant of the ignorant faux pas of foreigners. Still, you are more likely to be accepted by the Chinese people of Hong Kong if you conform to some of their more important customs. Effective intercultural verbal and nonverbal communication includes the following:

Greetings

The Chinese value good manners and politeness. Care is taken to avoid embarrassing anyone either privately or before a group. Great respect is paid to elders, superiors, and strangers met for the first time.

The handshake is the common form of greeting. The traditional Chinese greeting is "Have you eaten rice yet?" This greeting translates rather awkwardly, however, and seems to be out of place when used by a Westerner. For a visitor, English greetings are generally understood and appreciated.

It is common to ask young people about their school work when greeting them, and for the elderly a question about their health is appreciated. Elderly persons in the household are always recognized and greeted first. Then other family members are acknowledged in order of age.

Visiting

When invited to dinner, the guest usually takes a gift of fruit or candy to the hostess and presents it with both hands. Chinese in Hong Kong do not generally remove their shoes when entering as a guest, but often change their shoes to slippers at home. Guests will be offered tea, water, or a soft drink, and perhaps something to eat. Be advised that by showing lavish praise for such things as chinaware or other decorative items, the host may feel obligated to give it to you.

Eating out

When eating at a Chinese home or restaurant, the hostess, or whoever sits nearest you, will continuously fill your plate or rice bowl with a variety of food. This practice indicates that you are the guest of honor. In such a case it is polite to eat everything that you possibly can. When eating rice, it is proper to pick up the bowl **and hold it near the mouth. When they have finished eating, it is polite for guests to lay their chopsticks or other utensils nearly on the table.**

Almost all restaurants will have at least one copy of a menu with the English equivalent of the Chinese dishes penciled in. To ask for the bill, motion to the waiter as if you were writing the tab yourself--or by saying "my don," the Cantonese word for check. If a service charge isn't added to the bill, waiters expect a 10% tip, which will be pooled among all the waiters.

The YMCA offers a set Western breakfast. However, many travelers start the day quickly and inexpensively with fresh bread or rolls and fruit. For lunch, the Cantonese-style "yum cha" restaurants are dining rooms (with tables rather than booths) often extending over several floors. The waiters circulate pushing carts full of various dishes, most of them steamed and in bite-sized portions. The diners pick out what they want. The bill is calculated according to the number of empty dishes on the table. Some yum cha foods include shrimp dumplings, yaro patties, meat-filled steamed buns, vegetable-filled dumplings and Cantonese sweetcake.

The stalls set up on side streets or in night markets can provide authentic food at low cost. Usually the simplest way to order is to point at a dish being eaten by another customer or to point out the ingredients you want.

Food is not eaten while walking down the street.

Gift giving

Generosity and gift-giving are an integral part of social manners. Often the gift will be something beautiful and expensive, even though its giver may have a modest income. Do not be suspicious. There may or may not be an ulterior motive. Generally, it is just a way of saying, "I respect you and treasure your friendship."

If one receives a gift, he does not open it in the presence of the giver. But at another time he tries to give a gift to that person in return.

When in a group, the Chinese do not pay individually. One person, usually the fastest, pays for the group, whether buying bus or ferry tickets or when dining at a restaurant. A great deal of commotion usually results as many try to pay at once, or as others try, without success, to reimburse the speedier of the group.

Gestures

When sitting down, hands are usually placed in one's lap, and legs should not be jiggled. Women may cross their legs.

When conversing, people may stand closer than is common in the United States. One may see teenage girls holding hands, two boys or even two men holding hands. This is entirely acceptable in the Chinese culture. Winking at others is considered impolite.

To beckon someone, the palm is turned down and the fingers waved.

Meetings

When appointments are made, a half-hour "courtesy time" is often allotted. However, businessmen are generally prompt.

If you preside over a meeting where a distinguished group is attending, always introduce yourself individually to everyone. When interviewing an individual, you should help him to feel comfortable and relaxed before questions are asked.

A good sense of humor is appreciated both in daily conversation and in public speaking. However, parables and idioms common to Western culture do not usually translate well into Chinese. But one can find a Chinese counterpart to express almost any story or concept. By doing a little research and using examples from Chinese culture, ideas may be communicated very effectively.

When using an interpreter, it is wise to explain the ultimate goal of one's address and to let him see in advance any specific quotes to be used.

General courtesies

* When a person receives a compliment, he will decline it. It would be poor manners to agree. But this is just the Chinese way of accepting it. The Chinese do compliment each other often, and will appreciate any sincere compliment you are willing to bestow. Be humble and modest when receiving a compliment.

* The political situation in China is controversial and political discussions should be avoided.

* Avoid being loud and conspicuous in public.

Breaking language barriers

If you cannot speak another person's language, you are terribly handicapped in communicating with him. Because language is the most important communication tool in any society, it is possibly the area of your greatest security. You will come into the whole new world of Hong Kong, where you may not be familiar with the Cantonese language at all. Although English is understood by many, you may find yourself in some situations in which English is not spoken, in which case you will be stripped of your primary means of interacting with others.

Your purpose and length of stay in Hong Kong will determine the language proficiency you will need or desire. Language training is available through schools, self-study, and various language booklets written especially for travelers.

Although English is the official language of government and business, knowing a few words of Cantonese will often be helpful. In Cantonese, each word can be pronounced with any one of several tones. One sound, "si," can mean "poem," "private," "city," "time," the verb "to be," or "try," depending on the tone. To be able to speak the language well, it is necessary to learn the correct tone for each word--obviously a very difficult process. The following common sayings may be understood even without perfect tonal pronunciation:

joe son	good morning
joy geen	goodbye
m goi	thank you (for a favor)
doe jeh	thank you (for a gift)
m gun you	you're welcome ("it's not important")

Shopping requires an entire system of non-verbal signals going far beyond the scope of spoken communication. A good actor may do better at bargaining than a fluent speaker of Cantonese. Here are a few phrases to start off:

gay doe chin?	how much?
peng di la	(make it) cheaper!
gwai gwo tow	too expensive

Fortunately, roadsigns and all public information signs in Hong Kong are written in English as well as Chinese. A Western visitor can rest assured that a bus stop, restroom, bank, or other public facility will be labeled in English as such.

A final note: English-speaking police officers wear a red patch on their sleeves.

Plaid pants, sport shirt, hat, camera, and shades

You are dressed in your "travel duds" and plan to buy a beautiful Chinese painting before you fly home. Sound exciting? It should be. However, if you are not familiar with Chinese shopping procedures, you may find yourself lost in a maze of shops and never locate one that sells Chinese paintings.

Though most Chinese include parts of the British culture in their lifestyles, there are still many differences with which a traveler should be familiar in order to plan his time and avoid harassment by "the little things."

Monetary system

Hong Kong has an open market exchange and offers a full range of banking services. It is easy to change money. However, a visitor would be advised to exchange a minimum amount at the airport when first arriving as moneychangers elsewhere tend to give better rates.

The unit of currency is the Hong Kong dollar. The early 1976 exchange rate was approximately HK$5=US$1. This rate changes slightly from day to day.

Public transportation

An excellent system of public transportation makes it quite easy to move about Hong Kong at low cost.

Buses and streetcars provide a very inexpensive, if sometimes crowded, means of getting around the colony. Generally the passenger pays a standard fare, depending on the route, regardless of where he gets on or off. Although they request that people carry the exact fare, ticket men on the bus will usually give change to those who don't have the correct amount. However many buses no longer carry ticket-sellers. In that case passengers must drop the exact change into a red box upon entering. If the fare is not clearly marked, try to see what other people are depositing.

Bus stops are marked by red signs which read "All Buses Stop Here." Don't be misled; all buses do not stop anywhere. Below the sign will be listed the buses which stop at that point. The destination is written in English on the front of each bus. Brief descriptions of the routes can be found at bus terminals.

Numerous ferries depart every few minutes connecting Kowloon and Hong Kong Island. The Kowloon-Canton Railway provides excellent access to the New Territories. The only tram line still in use runs along the north side of Hong Kong Island. The tram is basically a double-decker streetcar, running along a track in the road. Trams operate until midnight.

Minibuses are small cream-colored buses with red stripes on the sides. The destination and fare should be displayed in the front window. However, the bus routes to be followed are not obvious and the drivers often do not speak English. The minibuses will pick you up and drop you off at almost any spot along their route. The fare varies

according to distance, weather, and time of day. (They are more expensive during rush hour and late at night when the buses have stopped running.)

Taxis charge the same rates on Hong Kong Island and Kowloon. Drivers expect a 10% tip. Beware of drivers who claim that their meter is broken, or who do not speak English. To avoid being given a roundabout tour on the way to your destination, it is good to have a general idea of the most direct route before you take a taxi. Taxis do not charge for more than one passenger, but there is a charge for baggage.

Telephones

Telephone numbers in Hong Kong have a prefix identifying a geographical location: 12 for numbers in the New Territories, 3 for Kowloon, and 5 for Hong Kong Island. The prefix numbers are like American area codes in that they are only dialed when phoning from one area to another and are dropped when dialing within an area.

Hong Kong homes

The Chinese home or apartment resembles the Western home. Chairs, couches, and tables furnish the living room. Beds sometimes do not have a mattress or box springs, but rather a hard board covered with a padded quilt. Meals are eaten at a Western-style table.

Though many people in the colony cannot afford luxurious clothing and possessions, the wealthy have expensive wardrobes, automobiles, and elaborate apartments, which symbolize their prestige and high position. Most people in Hong Kong, however, dress simply and live frugally.

Recreation and entertainment

The cosmopolitan nature of Hong Kong provides a wide variety of social activity, but

the geography deters the possibility of "getting away from it all."

Movies are perhaps the most popular form of entertainment. It is possible to see anything from the most recent Hollywood releases to documentaries from China to the ever-popular Kung fu thrillers. Seats may be reserved; the orchestra seats are less expensive than the balcony.

Beach outings, picnics, and hikes are also very popular, as are ping pong, field hockey, cricket, soccer, and yachting. Soccer games and horse racing with betting are enjoyed as spectator sports.

For those interested in the fine arts, the Hong Kong City Council prints a weekly sheet giving the particulars of exhibits and presentations ranging from performances by world-renowned musicians to productions of Chinese opera. This information sheet is available at most hotels.

Shopping

Hong Kong is no longer the bargain shopper's paradise it used to be, but Hong Kong shopkeepers can supply a wide range of necessities and Chinese handicrafts. Some tailors will still make a suit within 24 hours.

Many department stores sell goods from the People's Republic of China. Some of the arts and crafts outlets are more like museums than stores. Other stores offer well-made but inexpensive everyday items. There is no bargaining in these stores, since goods are sold at fixed prices which are clearly marked. In some Hong Kong stores, bargaining for a price is still practiced.

Festivals and holidays

The Hong Kong calendar is filled with both Chinese and British holidays. All Chinese celebrate the Buddhist, Taoist and Confucian festivals of the lunar calendar, such as the Chinese New Year (February), the Dragon Boat Festival (June) and the Mid-Autumn Festival (September). Localized festivities are also observed. In May, Hong Kong's large population of boat people commemorates the birthday of Tin Hau, the Heavenly Queen and Goddess of Fishermen. The inhabitants of Chueng Chau annually celebrate a four-day festival to placate the spirits of those who were mistreated by the pirates who once used their island as a hideout. Ching Ming, held in mid-April, is similar to the United States Memorial Day. It is a day to show respect and honor to the dead by visiting gravesites and performing religious rituals.

Businesses are also closed for British holidays such as the Queen's birthday, celebrated in June, and for traditional Christian celebrations such as Christmas.

The beginning

You are now at the "real beginning" of your cultural experience in Hong Kong. You will find that the old cliche, "Experience is the best teacher," will be true.

You will undoubtedly learn much more from your own experiences, successes, and failures than from this Learning Aid. However, this information gives you some principles to get you started effectively communicating with the people of Hong Kong. Review this Learning Aid as needed. Only as you experience similar situations will you really begin to understand what you have learned.

While in Hong Kong you will be tempted at times to wonder about the "strange foreigners" around you. At these times, it would be good to remind yourself that the Chinese are just reflecting their culture and that, in fact, you are the "foreigner," the one who is different.

The concepts presented in this booklet will not always apply in every situation or in every part of the colony. It does provide some of the most basic facts about Chinese behavior and some of the premises upon which Chinese life in Hong Kong is based.

You are going to make mistakes. But don't let this worry you excessively. The Chinese have a great sense of humor and will understand that you are new to their culture. Because of this they will accept more mistakes from you than they would from someone of their own culture. However, don't let this goodwill on their part make your efforts any less than wholehearted. As you try to speak their language, both linguistically and culturally, you will be surprised at the new dimensions of your experience.

Bibliography

Chan Wing tsit. A Source Book in Chinese Philosophy. New Jersey: Princeton University Press, 1963.

Coates, Austin. Prelude to Hong Kong. London: Routledge & Kegan Paul, 1966.

Endacott, G.B. A History of Hong Kong. London: Oxford University Press, 1958.

_____. Government and People in Hong Kong 1841-1962: A Constitutional History. Hong Kong: Oxford University Press, 1964.

Fairbank, John K. Chinese Thought and Institutions. Chicago: University of Chicago Press, 1957.

_____. E. O. Reischauer, and A. M. Craig. East Asia: The Modern Transformation. Boston: Houghton Mifflin, 1965.

Geiger, Theodore. Tales of Two City-States: The Development Progress of Hong Kong and Singapore. Washington, D.C.: The National Planning Association, 1973.

Hickey, Gerald C. Village in Vietnam. New Haven, Conn.: Yale University Press, 1966.

Hillam, Ray C. Education in Hong Kong. Asian Education Resources Project, Brigham Young University, Provo, Utah, 1972.

Hong Kong 1973: Hong Kong Annual Reports. Hong Kong: Government Printer, 1973.

Hopkins, Keith. Hong Kong: The Industrial Colony. London: Oxford University Press, 1971.

Hughes, Richard. Hong Kong Borrowed Place, Borrowed Time. New York: Praeger, 1969.

Ingrams, Harold. Hong Kong. London: Her Majesty's Stationery Office, 1952.

Jarvie, I. C., ed. Hong Kong: A Society in Transition, Contributions to the Study of Hong Kong Society. London: Routledge & Kegan Paul, 1969.

Lin Yu-tang. My Country and My People. U.S.: John Day, 1936.

_____. The Chinese Way of Life. New York: The World Publishing Co., 1959.

Lo Hsiang-lin. Hong Kong and Western Cultures. Honolulu: East-West Center Press, 1963.

Parry, Jay A. "Hong Kong: Pearl of the Orient." The Ensign, August 1975.

Skinner, G. William. Chinese Society in Thailand: An Analytical Survey. New York: Cornell University Press, 1962.

Thompson, Laurence G. Chinese Religion, An Introduction. U.S.: Dickerson Publishing Co., 1969. Ref. 1, 3, 4.

Volunteers in Asia. On Your Own. (Air Siam's Student Guide to Asia) Stanford, Ca: Charles E. Tuttle Co., 1976.

Yang, Martin C. A Chinese Village. New York, Columbia University Press, 1950.

Other Communication Learning Aids from the BYU L.I.R.C. --

"practical"

"experience-oriented"

-- THESE **COMMUNICATION** LEARNING AIDS FOCUS ON **PEOPLE** : THEIR VALUES, FEELINGS, AND HOW THEY EXPRESS THEM. THE READER NOT ONLY OBTAINS IMPORTANT KNOWLEDGE, BUT, THROUGH THE "**EXPERIENTIAL**" FORMAT, ALSO GAINS A FEELING FOR WHAT INTERACTION WITH THESE PEOPLE WOULD BE LIKE IN REAL-LIFE SITUATIONS.

"...A STEP BEYOND WHERE MOST GUIDES GO."

"...OF SPECIAL USE TO TRAVELERS."

"THE INFORMATION COULD HELP YOU AVOID SOCIAL MISTAKES."

"...WITH THEIR EMPHASIS ON PEOPLE AND THEIR COMMUNICATIVE CUSTOMS, THESE LEARNING AIDS PRESENT A MARKED AND REFRESHING CONTRAST AND A COMPLEMENT TO THE BEST TRAVEL GUIDES AND COMMUNICATION TEXTS."

"THE PEOPLE COME ALIVE IN THESE BOOKS. FOR THE FIRST TIME I FEEL LIKE I'VE REALLY BEGUN TO KNOW THEM."

Building Bridges of Understanding with:

PEOPLE OF

BRAZIL

JAPAN

LATIN AMERICA

KOREA

SPAIN

GERMAN-SPEAKING EUROPE

ENGLAND, SCOTLAND, WALES, IRELAND, NEW ZEALAND, CANADA, AUSTRALIA, SOUTH AFRICA, The UNITED STATES...

"So You Speak English Too!"

– OTHERS ARE BEING DEVELOPED OR REVISED

and

FOR AN INTRODUCTION TO AND AN EXPERIENCE WITH INTERCULTURAL COMMUNICATION, AND COMMUNICATION IN GENERAL, SEE:

-- CAUTIONS ARE GIVEN THAT CAN HELP PREVENT MISCOMMUNICATION.
-- THE SUGGESTIONS MADE CAN IMPROVE UNDERSTANDING THROUGH "COMMUNICATION" OF IDEAS ACROSS CULTURES.

"RIGHT ON TARGET AND MOST IMPRESSIVE."

"THE EXAMPLES, THE MAPPING OUTLINES, AND THE SELECTION AND TREATMENT OF ISSUES ARE ESPECIALLY GREAT."

Also Available:
FOR MEDIA MAKERS: GUIDELINES & THESAURUS FOR SOLVING CROSS-CULTURAL MIS-CUES AND MISSED CUES, Interim Research Summary, (1976); 107 pp; $2.50 + 50¢ postage

NEW FOR '77:

Table of Contents

WHAT CAN YOU USE ii
INTRODUCTION: "SOMEWHAT LIKE A BANQUET" . . . iii
BIBLIOGRAPHIES 1
BOOKS 3
OTHER PRINT AND MEDIA MATERIAL 61
COMMUNICATION MEDIA SOURCES 70
FUGITIVE MATERIALS 75
OTHER RESOURCES 83
APPENDIX: TOPIC HEADINGS 91

AVAILABLE NOW ($4.95+.50 p&h)

One in a series
For further information contact:

Brigham Young University
*Language & Intercultural Research Center**
240 B-34, Provo, Utah 84602

** Formerly Language Research Center*